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he works his way through the subject. Professor Peritz has had much experience in teaching the Old Testament in college classes and has made good use of it in the preparation of this book. It might be better were the attitude of the author a little more consistent throughout. Certain difficulties are faced with refreshing frankness; others, however, are glossed over or ignored. But perhaps the college student must go slowly in such matters. In any case, this book will teach him much that he needs to know.

Practical and Social Aspects of Christianity.

By A. T. Robertson. New York: George H. Doran Co., 1915. Pp. 271. \$1.25 net.

This book consists of lectures on the Epistle of James, first delivered at the Northfield Bible Conference in 1912, repeated at Chautauqua and Winona, later expanded, and now published as "expository talks" on the Epistle. There is an introductory essay on James, the servant of God, occupying 34 pages. The commentary follows to p. 269. There is a brief bibliography appended. Professor Robertson, following Mayor, holds that James the brother of Jesus, author of the speech in Acts 15:13-21, wrote the Epistle about 48 or 49 A.D. Every available hint has been appropriated to use in a pen-picture of James which leaves nothing to be desired provided all the conjectures are warranted. The interpretation is untechnical, clear, and interesting. Disputed points are adequately treated, generally without confusing citations. The page is spotted with Greek type in parentheses; but it is the reader of the English version whom the author has consistently in mind. Being in the nature of expository talks, the author preaches briefly and acceptably. The careful reader of the New Testament will find this commentary easy to use, illuminating, and full of suggestions in case he is preparing material for teaching. It makes no contribution to a more perfect text or to especially fresh interpretation of obscure passages; but this purpose is not claimed by the author. Timely references abound: e. g., to the S.O.S. signal (p. 67); to titles of recent books (p. 79, 199); to illustrations from common life (p. 159). But, if we remember correctly, the "pin-wheel" is ~~located~~ ^{located} at the circumference rather than at the center. This is a stimulating handbook to the Epistle.

The Sword of the Lord. By A. C. Hill: New York: George H. Doran, 1915. Pp. xii+295. \$1.25.

The author, pastor of the Tollington Park Congregational Church, London, studies the disciple of Christ, whom he often calls the "Christian cavalier," as the noblest exponent and champion of the faith and practice which

God means to dominate the world. These are essays, of unequal length, under most interesting titles, bound together by the central idea that the true Christian is the finest product of modern life, as he is also the supreme human force in the world. There is a deal of genuine insight in the book, much discriminating observation, and always clear and urgent counsel to realize the moral purpose of Christ in union with him. We turned to Brierley for an example of similar studies, hoping that here was a successor in the Interpreter's House. But the deep insight, the sure touch, and the clarifying expression of "J. B." fail our author. He has supposed an audience of high culture. For example (p. 89): "There is a Fouché latent in us all." How many readers can take that sentence for its full value without an excursion to the biographical dictionary? Or, again (p. 266): "Isabella still guards her pot of basil. Ophelia floats beneath the willow, and Mariana sings her plaintive song"—the *Reader's Handbook* this time. Once more (p. 273): "It is true the beggar maid may by her loveliness outshine all the richly dowered ones who foregather at King Cophetua's court, and Isopel Berners, in her effulgent beauty . . . may easily conquer where the powdered dames of Whitehall seem but faded nosegays." Perhaps it is wise to address the appeal for the restoration of the cavalier quite exclusively to the *litterati*. But we expect the coming champions to emerge from the lowlier orders of Lincoln quite as much as from the castle. This call to a new chivalry is too much in the technical language of the schools.

The New Personality. By Frederick F. Shannon. New York: Revell, 1915. Pp. 205. \$1.00.

Sermons by the pastor of the Reformed Church-on-the-Heights, Brooklyn. Decidedly of the "brilliant" type, these discourses especially require the personality of the preacher for their full effectiveness. In subject-matter the preacher deals with staple evangelical truth; regeneration furnishes the material for the initial sermon which gives the title to the volume. The form is clearly defined; the sermon "moves" in almost every case. The preacher keeps close to real-life with strong and inspiring touch in spite of many a passage in which he soars, as when for example he speaks of Paul: "Beginning with the arithmetic of conversion he worked up the algebra of justification, interpreted the geometry of service, elucidated the trigonometry of sacrifice, delved into the analytic geometry of Christian faith, toiled on the calculus of Christian hope, and finally attained unto the higher mathematics of Christian love" (p. 145).

Here is another illustration of launching out into the abyss: "Newton found a multi-universe

—worlds on worlds running wild and stampeding space with their meaningless fury. Inventing a vast string called gravity, he gave one end of it an intellectual toss into infinity, linked all systems together, and then, bringing end to end, he tied a knot in his invisible string relating the whole" (p. 177).

This is surely bold and graphic. The diction is fertile in surprises. We note: "he greatens man" (p. 9); "Christ's life-laden words" (p. 13); "men and women who are good-samaritanizing all about us" (p. 28); "the etheric tides" (p. 44); "before the angels waked their golden gospels between the plains of Bethlehem and heaven's star-hung dome" (p. 46); "The man who goes through the world *himself*" (p. 66); "your soul . . . vined in with God" (p. 19); "the purity and luculence of Davidson's motives" (p. 88); "immortal ichors" (p. 137); "temperamentally a snobcrat" (p. 169); "the unlanguage flow of life" (p. 172); "the dawn-women at the tomb" (p. 193); "anodyned by a theory" (p. 195). Poetry is extensively quoted; we note 34 instances in 12 sermons—almost 3 to a discourse. It is excellent and appropriate; but too much. There is an occasional anti-climax. After describing "Paul the magnificent" (p. 149), we are told that "Paul the Christian-winged immortal had already moved into his new home, a million fold more splendid than Nero's Golden House, and he began at once, I have no doubt, to help God and Christ and men and angels shine up heaven for you and me!" There's a thud! Paul with his Putz-pomade and apron with the little angels shining brasses is a tumble indeed! But Dr. Shannon seldom slips, and the dozen sermons which he prints here are of a sort to set men thinking and help them to nobler living.

The Redemption of the South End: A Study in City Evangelization. By E. C. E. Dorion. New York: Abingdon Press, 1915. Pp. 124. \$1.00 net.

This is a number in the "Constructive Church" series. Its purpose is to give a report of the part played by Morgan Memorial in the South End of Boston among the redemptive forces at work in this needy neighborhood. The author has the newspaper instinct; he reports with enthusiasm, his story is vivid and interesting. The value of the book is twofold: to inform a reader as to what can be done by an evangelical church in a community where "about 3 per cent of the people are of Anglo-Saxon origin, and not more than 5 per cent are Protestant"; and to inspire those who shall attempt similar undertakings in our American cities. The easy narrative accomplishes the first purpose. The second is well served by the definition of general principles underlying the work of the Memorial: for example, its

religious character (p. 24), its insistence upon human values rather than "cases" (p. 67), and its wholesome endeavors to promote industrial efficiency and temperate living. The title is a little too ambitious, for the redemption of the South End is yet to be attained. The book is of value to all who are interested in the church engaged in community service.

The Endless Quest. By Alexander Connell. London: Hodder & Stoughton, 1914. Pp. viii+312. \$1.50 net.

Twenty-four sermons by the minister of Sefton Park Presbyterian Church, Liverpool. The initial sermon gives the title to the volume and furnishes a subject somewhat vaguely followed as a principle of arrangement for the discourses that follow. The titles are interesting: for example, "The Difficulties of Unbelief," "The Problem of Religious Concentration," "Illusion and Reality," "The Imminent Unfolding." The sermons impress us as of uneven quality. We question the exegesis of the parable of the Unjust Judge (p. 7). Rather than suggesting that "there is virtue in sheer perseverance, in stubborn importunity, in the resolve never to take 'no' for an answer, in the petition that haunts God's presence and storms His mercy seat," is it not rather an argument a fortiori, with the contrary elements to be supplied? Then, as Plummer says, it means, "If an unjust judge would yield to the importunity of an unknown widow, who came and spoke to him at intervals, how much more will a just God be ready to reward the perseverance of His own elect, who cry to Him day and night." In the third group, "Recovered Certainties," the preacher lays hold more firmly of the real "message" in his subject and preaches with power. If our criticism of the first half of the book may be cast in the author's own words we would quote this judgment: "The longer some of us preach the gospel, the more are we haunted by the fear that often we have been content to exhibit to our people the gyrations of the religious mind moving in a religious atmosphere, instead of summoning them with authentic voice to behold the unveiling of that redemptive power which has always been resident in the eternal Christ for the world's increasing need" (p. 190). It is just this uncertainty or "gyration" in the presence of a commanding and positive message which we feel in the earlier part of the volume. It is interesting to speculate on the deeper meanings of Christian truth, to discover and restate in terse or picturesque language new aspects of the gospel; but we still must keep the sermon to its primal purpose as a message, certain, clear, and passionate, which shall win the decision of men to a new spiritual life. We were not conscious in reading them that the majority of these sermons did this business.